لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

September 1966

EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world ; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement (1) to revive Faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs (2) to re-establish the glory of the Holy Prophet Muhammad and to expound and disseminate spiritual beauties and moral excellencies of the teachings of the Holy Quran(3) to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes (4) to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world (5) to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways (6) to collect under one banner all the true followers of Islam and lovers of peace and (7) to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion Hazrat Haji Hakim Maulvi Nooruddin as Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad was chosen as the Khalifatul Masih II. During his 52 years of Imamat the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, the Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives or literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

(For inland correspondents)
Nazir Islaho-Irshad,
Sadr Anjuman Ahmadiyya
Rabwah, West Pakistan.

(For Foreign correspondents)
Secretary,
Ahmadiyya Muslim Foreign Missions
Tahrik-i-Jadid, Rabwah, W. Pak.

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It is open to all for discussing problem connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

EDITORS

S. D. AHMAD M. G. AHMAD

ASSISTANT EDITOR

CH. ALI MOHAMMAD B.A., B.T.

Contributing Editor

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CONTENTS

1. The Truth about Khatm-e-Nabuvvat VI ... 295
   The Late Hazrat Mirza Bashir Ahmad

2. Ah ! Our Late Beloved Master ! ... 314
   A. R. Khan Bengalee

3. Glimpses from Life of Ahmad ... 319
   The Late Hazrat Mirza Bashir Ahmad

4. The Cross has Broken ... 320
   Major Abdul Hamid

5. Book Review ... 326

6. The Introduction ... 328
   Pir Salahuddin B.A.LL.B. P.C.S.

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THE TRUTH ABOUT KHATM-E-NABUVVAT VI

Leading Lights of Islam on Finality of Prophethood

The Late Hazrat Mirza Bashir Ahmad

Eng. N.R. A.G. Soofi

After concluding the treatment of the traditions I would now quote the authoritative pronouncements of the dignitaries of Islam, which coincide with the views professed today by the Ahmadiyya Community, on the question of Prophethood. I do not cite these views with the object that all the pronouncements of the dignitaries be accepted by us or by our opponents as the last word on any given subject, that authority vests only in Allah and in His Prophet. I am citing their views simply as an argument that our beliefs in this regard are not an innovation and are, more or less, shared by the early dignitaries of different periods. The Holy Prophet (Allah bless him) predicted that as of yore, the beliefs and deeds of his followers would, with the passage of time, grow corrupt, they would not, however, degenerate enmasse but that a section shall hold on to truth and justice. Thus runs a relevant tradition "A group of my people shall adhere

to the truth; their opponents shall not succeed in harming them until Allah comes with His decree". In quoting below the views of the preceding dignitaries, the writer is actuated by a two-fold objective:

Firstly, that since, on the one hand, the views held by the Ahmadiyya Community on the Question of the finality of Prophethood, more or less, coincide with those held by the early dignitaries of Islam, the Ahmadiyya Community cannot therefore be declared Kafir and outside the pale of Islam. If on the other hand, the Ahmadies have to be subjected to the anathema of ex-communication because of their views, what is the verdict about these luminaries for their having expressed similar beliefs. Secondly, that these our specified beliefs in respect of a specific Question, represent fulfillment of the Holy Prophet's (Allah bless him) prophecy that "a group of my followers shall adhere to the truth" by the grace and mercy of Allah, in the person of the Ahmadiyya Community which has been chosen for the simultaneous promise of triumph embodied in the latter part of the same tradition:

> "Their opponents shall never succeed in harming them until Allah comes with His Decree".

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The Origin of Misconception.

Before reproducing individual views it appears necessary to answer the question how and when a misconception about the meaning of 'the Seal of Prophethood' arose among the mass of Muslims. While answering this question, it must be clearly borne in mind that as explicitly laid down in the Quran and the Hadis, our Holy Prophet (Allah bless him) is the Central Point in the prophetic dispensation. The Holy Prophet claimed: 'I was a prophet when Adam was yet in (the transitional stage) between water and mud". This significant utterance meant that Allah had so designed the dispensation of prophethood and apostleship and evolved it in such a manner as to ultimately lead to the perfection-point of his mature, complete and full prophethood. According to a tradition Allah spoke to the Prophet thus: "Had

I not created thee, I would have created neither heaven nor earth". It manifestly means that the Holy Prophet (Allah bless him) was the ultimate objective and final aim of prophetic dispensation as well as of the spiritual realm. It is therefore that the Holy Prophet, time and again, repeated, "I am the Chief of the generation of man but I pride not thereon and I am eminent among all predecessors and successors but I pride not thereon". That is why he was favoured with the eternal and global law which transcends all other codes and shall not be replaced with another till the Day of Judgement. When his status is so exalted and his law so transcendent, it was only befitting that to stress and inculcate the dignity of this God-granted office, such choice and impressive language should be employed as would demonstrate to the world that all the former lines will henceforth emanate from his person. All the pronouncements of the Holy Prophet (Allah bless him) made in respect of his Prophethood converge on the point of his central position in the spiritual realm. All the early excellencies terminated in his person and all the lights shall henceforward issue forth through him. His person may be compared to a transformer to which one current of electricity passes and is radiated forth another, in a sense, a different one.

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In order to define the character of his singular and grand station, the Quran has used the comprehensive and unanswerable term "the Seal of Prophets". The traditions reveal this incomparable loftiness through the employment of various parables and terms. The Holy Prophet (peace of Allah be on him) at times claimed "I am the last prophet" at others "There is no prophet after me"; on some occasions he said "Prophethood and apostleship ended with me" and on another he said, "I am the last brick in the palace of Prophethood". In fact all these expressions carried one meaning and demonstrated one reality which was none other than that expressed by the Holy Quran in the comprehensive term "خاتم النبيين" which meant that the Holy Prophet (Allah bless him) was the central point in the spiritual realm. All the former lines terminated in his person and henceforward every line shall issue forth from his person in a new form.

The holy group of the honoured companions of the Blessed Prophet (peace of Allah be on him), being direct disciples of the Holy Prophet, (Allah bless him) generally comprehended this rare truth and were too well-informed about its underlying philosophy to entertain any misconceptions in this respect. But when after the death of the Holy Prophet (Allah bless him), people from the far-flung parts of Arabia and from foreign countries joined Islam in growing numbers, and the era of "They shall enter Islam, hosts of them" set in, a section of the converts, being little acquainted whith the true concept of these terms, began to express divergent views in the exposition of these expressions. They used to hear these significant expressions 'لا نبی بعدی' and 'انی آخر الانبیا' and some of them used to ponder over their meaning. They had not yet become acquainted with the basic truth of the profound spiritual philosophy that underlay the concept in which the Holy Prophet (Allah bless him) has indicated his person as the central junction of the former and succeeding lines of spiritual communication. Since the central point of Islamic faith is the Holy Kalima 'there is no God but Allah and Muhammad is His Prophet' and it does not contain any reference to 'ختم نبوت' nor does the Hadis relating to five pillars of faith mention anything about 'ختم نبوت' they therefore took it as an academic Question.

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It must be borne in mind, in this connection that the outward criteria of faith in Islam as the Holy Prophet (Allah bless him) emphasized on many occasions, is merely the Pronouncement of the Holy Kalima "There is no God but Allah and Muhammad is His Prophet". Whoever therefore believes in the Kalima, and in the Oneness of God and the prophethood of Muhammad the Apostle of Allah (May peace be on him) according to the formal concept of Islam, becomes entitled to be termed as a Muslim and a member of the following of the Prophet (Allah bless him). Other matters concern perfection in faith and inner virtue and are not related to the formal concept of Islam. A reciter of the Kalima, whoever he may be and with whichever sect he may be connected, shall be considered

to be a Muslim in so far as his civic and political rights are concerned, even though, due to some shortcomings and failure to come up to the standard of faithfulness, he may not be regarded as a robust Muslim. This truth is borne out both by the Quran and the Hadis and the entire outward and political structure of Islam has been so shaped as to take full account of this fact. The early Muslims, as also the scholars of all ages, recognized the Holy Kalima as the outward criteria of faith and did not go into the conception of ختم نبوت in this connection and did not recognize as other Questions applicable to this fundamental issue. The Holy Prophet (Allah bless him) has, time and again declared the holy Kalima as the central concept of faith when expounding the outward concept of Islam. As further details he has mentioned angels of God, Divine Books, the Prophets, Life after Death and ordination of good and evil but has made no reference to ختم نبوت ; though undoubtedly every true Muslim sincerely believes in ختم نبوت as enjoined by the Quran. This is an important point which our friends should always bear in mind.

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After this marginal note, I resume discussion of the subject in hand. As I have already stated a little confusion had started to grow in the minds of a section of the new converts, about the concept of and the meaning of the tradition لا نبی بعدی in the early days, during the period of the companions. Since this confusion was not widespread and nor very vocal and only limited to a nebulous form and to a very small section of the converts, it was sensed by only a few companions who tried to clear it up in their own way. The reports, which we will quote below, are decisive evidence of the efforts made by Hazrat Ali (Allah be pleased with him) and Hazrat Ayesha (Allah be pleased with her) to reform this wrong tendency and inculcate correct views. Since this wrong tendency was then in the form of a tiny seed and was limited to a small section of the new converts who were probably far off from the centre of Islam, it was not considered as serious ; nor could adequate attention be paid to it under the circumstances then prevailing. The result was that, with the passage of time, the wrong notion that every grace has termina-

ted with the Holy Prophet (peace be on him) and that no one can be favoured with any form of Prophethood after him, became confirmed in the minds of a section till these notions became more deep-rooted and wide-spread as the early period of the Prophet (Allah bless him) receded in terms of time.

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A group of Muslim divines and reformers in every period, as we will, by the grace of God, prove, have been drawing the attention of the Muslim masses towards this conception and this conflict of views has continued throughout the darkest period about which the warning that "the learned among them will be worst of all under the canopy of heaven" had gone forth. Till this erroneous conception took hold of the entire mass of Muslims and with the exception of the enlightened elect, the bulk of the people adhered to the view that all the former, as well as future dispensations had ended up with the august person of the Holy Prophet (Allah bless him) and that the doors of all categories of prophethood had been closed henceforward. This is the true picture of the process which led from a small beginning, in the form of a seed, of this wrong concept, to its gradual growth in the shape of a nation-wide creed, obsessing the heads and hearts of all and sundry and because of ever-growing distance in time from the Holy Prophet's days, the Muslim masses began to believe that it was in no way creditable to the Holy Prophet (Allah bless him) to be one who starts a new spiritual stream but that his greatness lay in being the terminator of all the former currents. I am confident that on a dispassionate examination of this issue anybody with a detached mind, will most certainly find himself at one with us in the conclusion that the whole of this misconception has been due to a lack of appreciation of the true status of the Holy Prophet (Allah bless him). Would that our opponents cared to grasp this point !

Now I will briefly touch upon invidual opinions. The first pronouncement that we come across in this connection, is that of Hazrat Ali (May Allah be pleased with him). He was cousin of our Holy Prophet, husband of the Blessed Prophet's

dear daughter Hazrat Fatima (May Allah be pleased with her) and the fourth Khalifa of Islam. His high station is well-expressed in the words of the Holy Prophet (Allah bless him) "I am the city of knowledge and Ali is its gate". This luminary, it is stated, employed one Abu Abdur Rahman bin Salma to coach his two sons, Hazrat Hassan and Hazrat Hussain. (Allah be pleased with them). Says Abu Abdur Rahman :

"I was coaching Hassan and Hussain (Allah be pleased with them) and Ali bin Abu Talib (Allah be pleased with him) passed by while I taught, he said to me, 'teach them the expression خاتم النبيين with فتح on the ت'."

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Our readers are well aware that the word خاتم (component letters خ - الف - ت - م) is read in the Arabic language in two forms—one with ت having فتح over it as خاتم which means seal or ring and the other with زير under ت as خاتم which generally stands for the last and may also mean the seal. Since however in the latter form there was the likelihood of an erroneous construction of the term, Hazrat Ali in the perfectness of his wisdom, foreseeing this danger, warned Abu Abdur Rahman against teaching his sons the word خاتم with زير under ت and advised him to teach the word with فتح on ت so that its menning "the Seal of the Prophets" becomes manifest and no room is left for any misconstruction. This marvellous tradition furnishes a clue to the fact that in early days a tendency to conceive the exporession خاتم with زير under ت and interpret it as the "terminator of prophets" had started gaining ground among some converts. Hazrat Ali (Allah be pleased with him) at once cautioned Abu Abdur Rahman and led him to the straight approach.

If both the forms of خاتم and خاتم (one with فتح on ت and the other with زير under ت) are synonymous and have not the least shade of variation in their meaning, then why did Hazrat Ali (Allah be pleased with him) warn Abu, Abdur Rahman against reading the word in the latter form and advised him to read it in the former form. This point is certainly deserving of consideration. The underlying idea definitely was that the two holy pupils, as well as their teacher, should conceive of the

expression as "the Seal of the Prophets" in their minds and they should be discouraged to construe it as the last prophet and in this respect no room for doubt should be left. But it is a pity that, in spite of this affectionate warning of Hazrat Ali (Allah be pleased with him), the Musalmans of today insist that the expression 'خاتم النبيين' stands for "the last Prophet" and that the door to every category of prophethood is closed after the Prophet (Allah bless him). However, this is the first evidence to be found, in Islamic history, which is in full accord with our belief. This evidence is unquestionably highly trustworthy coming as it does from no less a person than the cousin and son-in-law of our Holy Prophet (Allah bless him), fourth of the Guided Khalifas who was likened to "a gateway of the city of knowledge", to whom Sunnies and Shias both bow their heads in deference.

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Now we come to the statement of the affectionate mother of the Faithfuls, Hazrat Ayesha (Allah be pleased with her) who was the most favourite and exceedingly learned espouse of the Holy Prophet (peace of Allah be on him) and about whom it is said that whenever the companions referred to her any point for clarification, they were never disappointed. she says:

> "Say that he verily is the 'خاتم الانبيا' but say not that there is no prophet after him".

According to period of time this pronouncement seems to have been made sometime after the statement of Hazrat Ali (Allah be pleased with him) when probably an erroneous conception of prophethood had gained some ground; for, it is more explicit and expansive than the statement of Hazrat Ali (Allah be pleased with him). It seems Hazrat Ayesha the righteous (Allah be pleased with her) got wind of the wrong tendency among some converts who had not been fully initiated in the realities of faith, to interpret the tradition 'لا نبی بعدی' as finally barring the appearance of any type of Prophet after the Holy Prophet (Allah bless him) and bolting for good the door of apostleship. Like a conscientious teacher she was prompt in taking notice of this tendency and remonstrated that since there was apparently a lack of realization of the full significance of the tradition 'لا نبی بعدی'

she drew attention to the expression 'خاتم الانبیا' which stood for 'the Seal of the Prophets'. The entire concept of the station of the Holy Prophet is fully covered by this simple expression and the misunderstanding which 'لا نبی بعدی' gives rise to, in certain immature minds, is at once disposed of. So explicit and illuminating is the warning of Hazrat Ayesha the righteous (Allah be pleased with her) that little room is left for any doubt or hesitation. Since this pronouncement of Hazrat Ayesha (Allah be pleased with her) has been dealt with at length in the foregoing pages, we need not add anything further to it. It is clear that during the early days Hazrat Ayesha the righteous (Allah be pleased with her) noticed a wrong tendency in respect of the significance of 'لا نبی بعدی' and promptly attended to its rectification.

After quoting the statements of Hazrat Ali (Allah grace his face with honour) and Hazrat Ayesha the righteous (Allah be pleased with her), I would now refer to the pronouncement of Hazrat Shaikh-i-Akbar Mohayyuddin Ibne Arabi (died in A.H. 638) who was a great luminary of the middle ages of Islam. In his pronouncement he is very explicit and reiterates that only the door to law-bearing prophethood and not to general prophethood has been closed. He says :

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> "The prophethood that terminated with the Holy Prophet (Allah bless him) is verily the law-bearing prophethood since there remains no need in this field ; therefore there is no further law to abrogate his law nor to add to his law any new ordinance and this is the meaning of his statement that 'verily apostleship and prophethood ceased' and therefore there shall not be another apostle after him nor such a prophet as 'would follow a law other than mine but he shall be subject to my law' ".

And again on the same subject he says :

> "Prophethood is open to people till the day of judgement and while only law-making has stopped and law-making is but one of the parts of Prophethood".

And yet in another book, Hazrat Ibne Arabi says:

> "In so far as the law-bearing prophethood is concerned, it has verily ceased and terminated in Muhammad (Allah bless him) and therefore there is no law-giving prophet after him but Allah has in His graciousness to His servants, continued general prophethood without the law-bearing elements."

The above three pronouncements of a leading luminary and eminent scholar of Islam, made some 700 years ago, decisively establish the four cardinal principles:

(1) That according to Hazrat Shaikh Muhayyuddin Ibne Arabi, only the door of law-bearing prophethood has been closed after the appointment of the Holy Prophet (Allah bless him) and not of every category of prophethood.

(2) That according to Hazrat Shaikh, the door to non-law-bearing prophethood is kept open after the advent of the Holy Prophet (Allah bless him) and shall remain open till the day of judgement and such type of prophethood has been termed as "general prophethood" by him.

(3) That whosoever comes after the Holy Prophet (Allah bless him) shall follow his law and be subject to his command.

(4) That Prophethood is composed of several elements, and law-giving is but one of the components of prophethood.

These are four important postulates that the above-quoted references conclusively establish. If however any doubts were to arise in the mind of any person as to the veracity of our translation he may refer the same to the Maulvi of his choice for his satisfaction in this behalf. These references as would be readily conceded, are indisputable, clear-cut and explicit. Hazrat Shaikh-i-Akbar more or less, shares the view with us that only the door to law-bearing prophethood has been closed with the advent of the Holy Prophet (Allah bless him) and that since law-bearing prophethood is but a part and not the whole of prophethood, the door to general prophethood has been left open and shall never be bolted.

As is the wont of some persons, who are shy of accepting anything contrary to their firmly established beliefs and are given to nagging criticism of every new point, a question has been raised by them that Hazrat Shaikh Muhyyuddin Ibne Arabi perhaps regarded mere Wilayat (saintliness) as synomymous with prophethood and that his own personal view was that every prophet must necessarily bring a new law and since there is no new law to replace the one brought by the Holy Prophet (Allah bless him) till the day of judgement, there can therefore be no prophet after him in a true sense of the term. In this regard, it must, at the outset, be noted, as a point of guiding principle, that we do not stipulate unqualified agreement with the views of Hazrat Shaikh-i-Akbar in all matters. According to us that authoritativeness vests only in Allah and in His Prophet as their commands and verdicts are obligatory in every respect and without the slightest deviation, qualification or reserve and none other commands that finality of authority. The views of all others will be subject to scrutiny in the light of the Quran and Hadis with due regard to their status, the principle "accept what is correct and reject what is incongenous" being the determining rule. We have not cited here the evidence of Hazrat Shaikh Muhyyuddin Ibne Arabi in respect of all his views and beliefs collectively but as strictly limited to his stand on a specific issue, to show that the Shaikh shares our belief that only the door of law-bearing prophethood is closed after the advent of the Holy Prophet (Allah bless him) and not of all categories of prophethood. His evidence in this particular question is quite clear and explicit, leaving little room for doubt. Even if Hazrat Shaikh Ibne Arabi held the belief (supposing it only for the sake of argument) that every prophet must bring a new law, our conclusion is hardly affected, as firstly this is irrelevent to the issue in hand, secondly because, we have already dealt with this aspect of question when discussing our reference of Imam Shirani and proved with the cumulative force of evidence adduced from the Quran, the Hadis, history and reason that it is not necessary for every prophet to bring a new law. Hazrat Shaikh-i-Akbar however divides prophethood in two categories, the law-bearing

which he terms as special prophethood and declares as totally banned and the other he terms as 'general prophethood' which, he declares, to be open for all times.

In point of fact, Hazrat Shaikh Muhayyuddin Ibne Arabi has never expressed the view that it is necessary for every prophet to bring a new law. On the contrary he says in very clear terms :

"Law-bearing attribute is one of the elements of prophethood".

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According to the Shaikh, when law-bearing is not a necessary accompainment of prophethood, the view that every prophet must necessarily have a new law, cannot be justly attributed to him. If therefore he has on any occasion characterized 'general prophethood" (non-law-bearing prophethood) as Wilayat (saintliness), it must be as a simile, employed for the purpose of explaining non-law-bearing prophethood to the common man in his own way ; his object obviously was to impress that every prophet was primarily a Wali (saint) and that 'general Prophethood' was only a graduated form of Wilayat (saintliness). Hazrat Shaikh Muhayyuddin Ibne Arabi has, accordingly, accepted Hazrat Harun (peace be on him) as prophet in the light of the Quranic verdict'. "And we granted him Haroon, Prophet", at the same time agreeing that he brought no law and was subject to the law of Moses (Allah be pleased with him).

Maulana Rumi's evidence.

Evidence number two is to be found in the works of Mulana Jalaluddin Rumi who belongs to the Middle period of Islam (died in A.H. 672). It should be remembered that I am not reproducing here all the references but only quoting a few to serve as examples, to show that the views of the Ahmadiyya Community on 'ختم نبوت' are, in no way novel ones and that, on the contrary, these have been, by large, shared by leading scholars, reformers, and Divines in every period of Islamic era. With this object in view, some opinions have been quoted above and a few more are being reporduced in the following pages. Hazrat Maulana Rumi, whose Masnavi is widely popular among Muslims and is

accepted as a repository of spiritual truths and lofty wisdom, says ;

> "He (the Holy Prophet) has been declared the seal for, he had no peer in generosity before him, nor shall there be one after him.
> When an artist excels others in art, you say not 'The art has ended with thee' ".

This is a very clear and lucid exposition indeed. Hazrat Maulana Rumi (May Allah have mercy on him) warns against interpreting Khatamannabiyeen in the sense that the Holy Prophet had thereby discontinued the current of Allah's favours ; on the contrary he (Allah bless him) is exalted among prophets and epitomizes in his person all the perfection of prophets in their highest degree and most proportionate form. As an example, he says, as one says of a matchless artist that art had ended with him so does the ending of prophethood with the Holy Prophet (Allah bless him) means that the excellencies of prophethood had culminated in perfection in his august person. Our friends who find us Kafir on account of our construction of the expression 'ختم نبوت' should ponder well and seriously reflect whether our interpretation materially differs from the above-mentioned exposition. They should further ponder whether our construction is in conformity to the exalted station of the Holy Prophet (Allah bless him) or their interpretation which virtually amounts to cutting short the flow of running streams. We would prefer to refrain from comment and leave it to their own conscience to judge and answer in the witness of God.

I now come to the supporting evidence of another leading divine of the Middle ages of Islam, Hazrat Imam Mohammad Tahir (died in A. H. 986) ; he has been accepted as Imam by some and his work Majma-albahar, is considered to be a master-piece on the subject of Hadis. The Imam says :

> "The statement of Ayesha (Allah be pleased with her) that 'say that he verily is the seal of prophets but say not that there is no prophet after him' is in view of the advent of Messiah and this does not cancel the Holy Prophet's statement

> 'there is no prophet after me' as he verily meant that there shall be no such prophet after him as would nullify his law".

This exquisite pronouncement of Imam Mohammad Tahir further elucidates the point that (1) the door of law-bearing prophethood alone is closed after the Holy Prophet (Allah bless him) and not of every form of prophethood, and (2) that the Messiah whose advent has been promised in Islam will be a prophet of God and since, he will be subject to the law of the Holy Prophet (Allah bless him), his appearance in no way infringes the spirit of the tradition "there is no prophet after me".

The self-same two postulates are advanced by the Ahamadiyya Community in respect of the doctrine of 'ختم نبوت' (Seal of Prophehood). But it is a tragedy that in spite of the clear testimony of such leading dignitaries of Islam, we are being declared outside the pale of Islam. If it were said that the above quotation refers to Hazrat Isa (peace be on him) who was raised among the Israelites 600 years before the advent of the Holy Prophet (Allah bless him) it will be nothing short of adding insult to injury. For, it amounts to hailing as prophet one who has never been listed as a servant, disciple and spiritual heir of the Holy Apostle (Allah bless him) and was, instead, subject to the law of prophet Moses (Allah be pleased with him), this involves a virtual denial of this honour to any of the pupils, favourites and spiritual sons of the exalted Apostle (Allah bless him).

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It is well worth considering that if, after the Holy Prophet (Allah bless him), a past prophet of the Israelites. who does not owe his prophethood to the grace of the Holy Prophet, can, while retaining his former station of apostleship, still become the Imam (leader) of Islam and continue to be called prophet, then wherefore a servant and pupil of the Holy Prophet, the Chief among men (Allah bless him) and one who receives grace through his graciousness and light from his light cannot attain to this office? It is painful indeed to note that our misguided brethren have so

miserably failed to appreciate the exalted station of their Master, the Holy Prophet (Allah bless him) and have chosen to place him under the obligation of Moses (Allah be pleased with him) and the Isrealities, barring a servant and disciple of the Holy Prophet (Allah bless him) from attainment to the exalted office of apostleship, through the blessings of his grace and the favour of his light. Someone has aptly said :

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I bemoan not at the hands of others.
For whatever woe befell me came through my own friends.

Views of Hazrat Imam Shirani (died in A. H. 976) and Hazrat Imam Ali bin Mohammad Sultan Alqari (died in A. H. 1041) have been quoted above and need not be reproduced here as it would unnecessarily overburden the discussion. If the readers wish to refresh their memories they are referred back to the treatment of the subject-matter, in reference to the traditions لو عاش ابراهيم لكان صديقاً نبياً and 'لا نبى بعدى'

After quoting opinions held during the Middle Ages of Islam, we now enter upon the threshold of the modern era of Islam which commences practically with the 11th century A.H. The most eminent personality of this centuary is Hazrat Shaikh Ahmad Sirhindi, the Mujjadad Alaf Sani (Allah have mercy on him) who is venerated by a large number of Muslims as the greatest reformer ordained to appear before the advent of the Promised Messiah. Hazrat Mujjaddad Alif Sani (died A.H. 1034) says :

"Attainment to the excellencies of prophethood by his followers in the way of allegiance and as legacy after the advent of the Seal of Prophets (salam and salutations to him and to all the Prophets) does not contravene his finality. Therefore be not of the doubting ones in this matter".

Does not the above view correspond with the one held by the Ahmadiyya Community ? Do we say anything other than

this that the door to law-bearing prophethood and independent apostleship has been undoubtedly closed after the advent of the Holy Prophet (Allah bless him) but that the prophethood attainable through the discipleship of the Holy Prophet (Allah bless him) and as a spiritual heritage by virtue of the grace of subordination to him has not been banned; that on the contrary this gift of prophethood testifies to the glorious station and exalted position of our Master (Allah bless him) being, as it is, within the reach of his pupils and devotees. Therefore we say with Hazrat Mujjaddad Alf Sani to every Muslim, "This is the truth so be not of those who doubt".

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The period of Hazrat Ahmad is followed by the times of Hazrat Shah Waliullah Muhaddis of Delhi (died in A.H. 1176). Hazrat Shah Sahib has been acclaimed as the reformer of the 12th century Alhijra and Muslims of Pakistan and India, all and sundry, pay homage to his wide learning and great erudition. Says Hazrat Shah Sahib:

> "Prophets ended with him i.e. there shall not be after him one whom Allah the Holy invests with law to exercise it over man".

The above pronouncement of Hazrat Shah Waliullah (Allah have mercy on him) is self-explanatory. Hazrat Shah Sahib is at one with us when he declares the door of law-bearing prophethood only to have been closed after the Holy Prophet (Allah bless him). We have already proved that every prophet need not necessarily bear a new law, for, as Hazrat Muhayyuddin Ibne Arabi says, law is but a part of prophethood and not the whole prophethood. The Quran, the Hadis and history bear testimony to the fact that many a prophet came to the world without a new law and were enjoined to serve the former laws. This verdict of Hazrat Shah Waliullah Delhavi is a decisive finding for those Muslims who respect his authority. Not only Hazrat Shah Waliullah but his entire family is held in high esteem in the Indo-Pak sub-continent because of their learning and erudition. It is therefore up to you to accept this testimony.

Now we enter upon what may be rightly termed as our own times, on account of the close proximity of this period with our early days, which are possibly for many people the days of their living memory. The testimony now I am about to cite should have a special significance for the spiritually conscientious, as, it is of comparatively early times and to be more exact, was placed on record hardly a few years before the Hazrat Promised Messiah, Founder of the Ahmadiyya Movement (peace of Allah be on him) announced his claims. This testimony was given by Hazrat Maulvi Muhammad Qasim Nanotvi, the renowned founder of the Madrasatululum, Deoband (died in 1889 A.D.). Says the Maulvi Sahib:

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> "In the conception of the masses, the Holy Prophet (Allah bless him) was Khatam in the sense that his term came after the time of the preceding prophets and he is the last ptophet of all. But it is evident to the wise that there is no superiority whatever inherent in precedence or subsequence in terms of period of time. How can then the expression 'ولاکن رسول اللہ وخاتم النبیین' (and but he is the Apostle of Allah and the Seal of Prophets) denote praise, in this context. But if this descreption is not in the sense of praise and this status not one worthy of praise then Khatamiyyat can certainly be correct in the sense of subsequence in terms of period of time. But I know none of the Muslims will telerate this view".

And again the Maulana says:

> "If a prophet appeared after the Holy Prophet (Allah bless him) it would in no way affect his finality (Khatamiyyat)"

Will the Ulema of Deoband take into account this verdict of the revered founder of their institution? Will they care to be as liberal and progressive in their view of the 'ختم نبوت' as has been their respected chief?

It might be said in this connection that Maulana Nanotvi conceded this as only a hypothetical question and that at other occasions he has expressed the view that there shall be no prophet after the Holy Prophet (Allah bless him). I would again say, as I have said before that we have not quoted the above to show that the said Maulana was expecting the advent of a prophet but in support of the contention that according to him the verse 'خاتم النبیین' (the Seal of Prophets) and the tradition 'لا نبی بعدی' (there is no prophet after me) did not preclude the possibility of the advent of a prophet after the Holy Prophet (Allah bless him). The point at issue here, it will be appreciated, is not that of the advent of anyone but that of the possibility of the advent of one. The quotation under reference is quite clear on the point.

With the help of God, I have been able to deal with the quotations (ten in number) which I had proposed to cite by way of illustration, in connection with the treatement of the Khatam-e-Nabuvvat. As will be remarked, the references relate to every period of Islamic era and comprise quotations of opinions held by the dignitaries of the early, the middle and the modern periods. The foremost reference is of Hazrat Ali (Allah grant him grace) which relates to the early period, the era of the Blessed Companions, and the last relates to the days when the Founder of our Community, Hazrat Promised Messiah (peace of Allah be on him) laid the foundation of the Ahmadiyya Movement, under Divine Command. I do not at all claim that from the age of the Blessed Companions down to our times all the Muslims have unanimously held the view that the door to non-law-bearing prophethood is open after the assumption of office by the Holy Prophet (Allah bless him). In that event there will be no controversy. But I do claim and I have established this contention beyond any shadow of doubt with the supporting evidence of the fore-going quotations, that in every period of Islamic era, invariably one or the other leading Divine, has been openly of the view that the Khatm-e-Nabuvvat of our Holy Prophet (Allah bless him) is in no way a bar to the advent of a non-law-giving prophet;

in fact the projection of the light of prophethood had become further expanded since the advent of Hazrat Khatamannabiyeen, the Chief of mankind (Allah bless him.)

(To be Continued)

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Ah! Our Late Beloved Master!

A. R. Khan Bengalee

Oh! the much undesired, but the inevitable hour did come, the saddest event did take place—the Hand of Death has snatched away from millions of ardent lovers their Beloved Leader! The lovers tried by all possible means—prayers and supplications, Sadaqat (alms - giving) and medications—to defer the tragic hour, as late as possible, and the Compassionate Lord, too, in deference to their wishes, put it off for about a dozen years; but the Lord's desire, to have His Beloved by His side, was to be fulfilled. This Beloved of ours was dear not only to us, his servants on earth, but he was very dear to his own Master in Heaven, too, and His Master's Will did, after all, prevail in the end. We, his terrestrial lovers, have now no alternative but to resign to His Will. May He Himself grant us patience and fortitude and make us submissive to Him! Amen!

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We do have one conslation, however. Physically away, as he is from us, his spirit, we feel, is still working among us, giving us inspiration, exhortation and admonition; nay, we feel him alive in his multifarious works and institutions, and through his Worthy Successor who is respresenting him in all his activities. Besides, he has left us an invaluable and imperishable heritage in his soul-uplifting sermons, inspiring speeches, enlightening writings and illuminating commentaries of the Holy Quran. Humanity will continue to feel his inspiring presence and exhilarating company in them.

His Institutions and Organisations, e.g. Tahrik-i-Jadid (New Scheme), Waqf-i-Jadid (New Dedication), Ansarullah (Elders' Association) Khuddamul Ahmadiyya (Young Ahmadies' Association),

Atfalul Ahmadiyya (Boys Association) Nasiratul Ahmadiyya (Girls' Association) Majlis-i-Shura (Advisory Council), The Prophet's Day, All Prophets' Day, Fazl-i-Omar Research Institue, New Center at Rabwah, etc. will also keep his memory ever fresh in all minds, young and old, male and female.

The Mosques and Missions, the Schools and colleges, established in different parts of the globe, the Translations of the Holy Quran in different languages of the world will, also perpetuate his Blessed Memory and keep him alive, for ever. He will be remembered, particularly in Europe, Africa and America, with the deepest feelings of gratitude, through the ages, for, the Light of Islam reached there through him.

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Oh, what a wonderful personality he was ! Endowed, on the one hand, with qualities of head and heart—scholarship, erudition, circum-spection, itellectual acumen, quick understanding, right judgement, penetrating insight, marvelous power of administration and organisation, statesmenship and far-sightedness, and gifted, on the other, with an extraordinary zeal and enthusiasm for the propagation of Islam, all-embracing love and sympathy, care and concern for humanity at large, and a heart softer than that of a mother, but firmer than a rock in matters of discipline and in trials and tribulations, and braver than that of a lion when the vindication of truth was the question, or the honour and prestige of Islam, its Founder and its Book was at stake ; handsome like Joseph, Wise like David, majestic like Solomon, just and equitable like Daniel—he was really the perfect manifestation and literal fulfilment of the prophecies regarding him :

علوم ظاهری و باطنی سے پر کیا جائیگا ۔

مظہر الحق و العلی ۔

کان اللہ نزل من السماء ۔

نور آتا ہے نور ۔

(1) "He will be filled with secular and spiritual knowledge".

(2) "The Manifestation of the Exalted Truth".
(3) "As if, God had descended from Heaven".
(4) "There comes the radiant Light".

While reflecting on his astounding Personality—his merits and qualifications, moral excellencies, spiritual elevation, marvelous success in all his undertakings and amazing achievements in the field of religion, a sudden concern and apprehension siezes the mind lest a time might come when, God forbid, men being highly impressed by his sublime personality and uncommon achievements, might be misled into attributing superhumanity to him as they did in the case of some holy personages of the past, e.g., Jesus, Krishna and Budha. But we should be relieved of such a fear by the firm conviction that, after the absolute unity of God has been perfectly established by Islam, such a deification of man, however great he may be, shall not be possible. The posterity will, however, acknowledge openly that he manifested in his person the attributes of God in a large measure, and he reflected the beauties and excellencies of his Masters - Muhammad and Ahmad (Peace and blessing of Allah be upon both), love for whom filled his whole self so deeply that it would not be an exaggeration to say that he was love personfied of Muhammad and Ahmad.

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To think that this Great Personality who was a great blessing for humanity with whom God spoke, in these days of agnosticism, for the guidance of mankind ; to whom He disclosed His secrets and unveiled His future Programme (a series of his prophecies, on the occasion of the World War II concerning England, France, America, Greece, Libya, Italy, Korea, Russia and India, bear eloquent testimony to it) ; through whom thousands of Whites, Blacks and Yellows were blessed with spiritual life and light ; whose prayer solved their problems, and whose very appearance comforted them, so much so, that they kept waiting and standing on road side for hours to have a glimpse of his Inminous and blessed face ; whose spiritual power inspired hundreds of gifted youths to sacrifice their worldly

prospects and dedicate their lives to the service of Faith and whose spiritual influence made it easy for them to bear separation from their near and dear ones, and to undergo the scorching heat of the Tropics and the pinching cold of the Arctic regions and many other difficulties, hardships and privations; whose prayers and benedictions, they knew, were a shield for them, to think that he is no more in the world, is indeed heart-rending! However, the word of God comes to our consolation, telling us to say on such an occasion:

انا لله و انا اليه راجعون۔

كل من عليها فان ويبقىٰ وجه ربك ذوالجلال و الاكرام

"To Allah we belong, and to Him shall we return".
"All that is on earth shall pass away. And there will remain only the Face of Thy Lord, Master of Glory and Honour".

Thanks to the Institution of Khilafat, safe-guarded by our late Beloved Leader, we his spiritual children, are not left orphans. Allah has blessed us with a worthy Successor in the person of his illustrious Son, Hazrat Mirza Nasir Ahmad the promised grandson of the Promised Messiah (peace and blessings of Allah be on him). May Allah grant him health and longevity, guide his steps always in the right direction, illumine him with Divine Light, Succour him with the Spirit of Holiness and help him with His angels and bless his tenure with marvellous success and glorious achievements in the Cause of Islam. And may Allah enable us, his servants, to follow his lead with perfect fidelity, complete obedience and whole-hearted deference! Amen, Amen!!

Lastly we pray that Allah exalt the position of our late Beloved Leader in Heaven, higher and higher, and please his soul with the rapid fulfilment of the holy desire he ardently cherished while on earth. His cherished desire was that the banner of Islam be soon hoisted at every nook and corner of the earth, Muhammad (peace and blessings of Allah be on him) be honoured and loved by every heart, the Holy Quran be appreciated

by entire humanity, and thus mankind be saved, and drawn nearer to Allah. May Allah inspire us, his servants, on earth with his ardour and zeal and make us whole-heartedly devoted to the service of the Cause which was so dear to him, that, his spirit has produced hundreds of thousands of Mahmoods on earth, and they are carrying on his Noble work of the reformation of mankind, heart and soul ! And may Allah, through His mercy and grace open the hearts of men for the acceptance of Truth, free their minds of All prejudices against Islam and remove all misunderstandings from their minds and enable them to realise the truth of Islam and accept it and be blessed by it ! Amen, Amen ! !

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Glimpses from Life of Ahmad

The Late Hazrat Mirza Bashir Ahmad
Eng. M.G. Ahmad.

(1) Master Allah Ditta related to me in writing, through Maulvi Abdur Rahman Mobashar, that once, while in Lahore, the Promised Messiah was staying in the Ahmadiyya Buildings, when an old person, named Mustaqeem of Shahpur Bhaini came to see him. He was unable to come near the Promised Messiah due to the crowd that had gathered around him, and so cried out in a loud voice, "Hazoor! I have come to see you". The Promised Messiah said, "Let Babaji come." But he was too weak to move. Observing this the Promised Messiah said, "Babaji is not feeling well". Then he himself rose and went up to him.

(2) Munshi Abdul Aziz of Aujla related to me: Once the Promised Messiah was sitting in the Masjid Mubarak with some of his companions. I came from outside and greeted him. I longed to shake hands with him but as the Masjid was full and there were many respectable friends sitting in my way, I did not deem it proper to go to him and remained where I was. I was still standing and was thinking of sitting down when the Promised Messiah saw me and said, "Mian Abdul Aziz! please come forward and shake hands." At this people made way for me and advancing I shook hands with him.

(3) Hafiz Mohammad Ibrahim Sahib of Mohalla Darul Fazal, Qadian, related to me through Maulvi Abdur Rahman Mobashar, that once, on an Id day, a crowd of people gathered around the Promised Messiah, who was shaking hands with them. I was unable to reach him and was standing far away from him. I also wished to shake hands with him but people stood in my way. The Promised Messiah saw me and said, "Stay there Hafiz Sahib, I am coming". Then he came to me and shook hands with me. And often he was the first to greet.

THE CROSS HAS BROKEN

Major Abdul Hamid

In his book 'THE CROSS ABOVE THE CRESCENT', Professor Samuel Marinus Zwemer of Princeton Theological Seminary has made futile attempts to prove that the Cross, the symbol of Christianity, will ultimately prevail over the Crescent, the so called symbol of ISLAM. The Crescent is not a symbol of ISLAM, in the sense Cross is of Christianity, and Doctor Zwemer knows this. He writes: "But is the Crescent in any true sense the symbol of Islam? Unlike the Cross which is replete with significance to the Christians, the Crescent has no deep religious significane for the Moslem. It was probably adopted first as a standard by the Ottoman Turks about the time of the capture of Constantinople in 1453[1]".

KHILAFAT-E-HAQQ

We are aggrieved to note that some insinuating remarks against Islam have been embodied in the afore-mentioned book. These remarks are reproduced blow:

> "Mr. E. J. Long of the North African Mission describing these monuments, adds: 'The cross as a device may suffer destruction, but the cross as a dynamic must prevail at last. In the very nature of things the Crescent is destined to suffer eclipse. For what is the Crescent? Physically it is a curving rim of pale-light reflected from a cold, dead world, the moon. As a symbol, the Crescent represents a religion which is also earth-born, lifeless, chill as death. The moon has no physical, Islam no spiritual, atmosphere. At the bottom of Islam is the great denial of the Divine Sonship and the vicarious sufferings and death of Christ; but one day,

> just as the pale new moon is eclipsed in a moment by the glory of the rigsin sun, even so will Islam be revealed by the rising of the Sun of Righteousness".

To say, 'the Cross as a dynamic must prevail', is nothing but a pious hope. We read in the Bible : 'he that is hanged is accursed of God'.[2] The Cross is therefore, a symbol of the 'curse of God' It is also written :

> "Behold, I set before you this day a blessing and a curse ; A blessing if ye obey the commandments of the Lord your God, which I command ye this day : And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day to go after other gods, which ye have not known".[3]

Let those who worship the Cross ponder over the above verses and see for themselves the conditions of the Christian world. Have they not thrown away the yoke of the Law of God from their shoulders ? Are they obeying the commandments of God ? Is it not a fact that they are going after other gods ? This state of affairs is the result of the preaching of St. Paul : 'Christ hath redeemed us from the curse of the law being made a curse for us : for it is written, 'Cursed is every one that hangeth on a tree'. [4]

"So great has been his influence", says Kenneth Scott Latourette, "that Paul is often said to have been the chief creator of what we now know as Christianity and so to have altered what had been transmitted to him that it became quite different from the teaching of Jesus and transformed Jesus from the Galilian teacher and martyr into the Cosmic Christ".[5]

The message of Jesus was thus nipped in the bud and rendered 'earth-born', 'chill as death', and devoid of 'spiritual atmosphere'.

As regards the Crescent, it is one of celestial or heavenly bodies with spiritual significance. The word crescent means 'the increasing moon' which shows that its light will go on increasing. It is full of hope. It also means that just as the moon is everlasting even so Islam will be everlasting. In other words just as the physical moon of God will continue to fill the earth with the physical light till the day of judgement, even so will the spiritual moon of God that is, ISLAM will continue to shed spiritual light all over the world till the day of judegment.

Mr. Long's remarks : 'but one day, just as the pale new moon is eclipsed in a moment by the glory of the rising sun, even so will Islam be revealed by the rising of the Sun of Righteousness' are not understood. He was comparing the symbol of 'the Crescent' and that of 'the Cross'. What resemblance the Cross has with the rising sun. The relationship of the Moon and the Sun is that one reflects the light of the other. The Moon of Islam derives light from God and acts as a reflector. So God is the Sun and Islam its Moon. Can any one find similar significance in the Cross ?

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Today the Sun of the Unity of God has been eclipsed by the Trinity of Christian Faith and the Moon of Islam has also been eclipsed by the forces of darkness of evil and sin. These eclipses are, however, short-lived. The bright faces of the Sun of God and the Moon of Islam will soon fill the earth with their light. In the Holy Quran We read :

> "They desire to extinguish the light of Allah with the breath of their mouths, but ALLAH will perfect His Light even if the disbelievers hate it".[6]

Doctor Zwemer has named his book "The Cross Above the Crescent". How unrealistic this name is. Let him look up once again. He will surely find the God-made Crescent above the man-made Cross.

Mr. Long described the Crescent as follows : "Physically it is a curving rim of pale light, reflected from a cold, dead, world, the moon." Surely he has seen the curving rim of a sh-

arp-edged sickle of ISLAM which has broken the earthly Cross to pieces. Let him read the tradition of the Holy Prophet of ISLAM, as quoted by Dr Zwemer : "I swear by heaven", he (the Holy Prophet) exclaims in a well-known tradition, "when JESUS the son of Mary descends from heaven, a just king, He will break the Cross and kill the Swine". The correct translation of the tradition in question is :

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'I swear by my LORD in Whose hand is my life, that JESUS, son of MARY, will appear from among you as a just IMAM, He will break the CROSS and kill the SWINE' This just IMAM has already appeared. Hazrat MIRZA GHULAM AHMAD of QADIAN-INDIA (1835-1908) the Founder of AHMADIYYA MOVEMENT in ISLAM was appointed by GOD as MESSIAH. He came in the power and spirit of JESUS, son of MARY, in the same way as JOHN the BAPTIST came in the power and spirit of ELIJAH[7]. It was one of his missions to break the Cross and acquaint the Christian world with the true word of God, the Holy Quran. The scholars have now begun to realise that stories of the Divine Sonship and the vicarious sufferings and death of Christ on the Cross', are all wrong.

In his book 'RELIGION OF JESUS', Walter E. BUNDY, the Professor of English Bible in DEPAW UNIVERSITY, writes :

> "But he never attaches the religious hopes of mankind exclusively to his own person. He never set himself as the sole mediator between God and man as the Christianity of the absolute type has done. In his presentation of the religious relationship of man to his Maker there was no mediator, for there was no need of such. In the experience of JESUS the way between God and man is cleared. In a parable like that of the prodigal son (Luke 15-32) we see how simply he conceived of man's relation to his Maker—the repentance and return of wayward children to loving and forgiving Father.
>
> "The CROSS of JESUS has almost BROKEN

under the weight of theories of atonement that have been heaped upon it".[8]

How remarkably has the prophecy of the Holy Prophet of ISLAM (peace and blessings of GOD be upon him) been fulfilled.

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The charming face of ISLAM is now receiving approbations even from that class of people who in the past left no stone unturned in misrepresenting it. In his publication, 'The Way of the Prophet', David Brown, Canon Missioner, The Episcopal Church in Sudan writes :

> "MUHAMMAD was one of the great figures of history, and to that the continuing vitality of ISLAM over thirteen centuries bears ample witness. No one indeed can withold his admiration from the one who beginning as a simple preacher in MECCA, triumphed over persecution and disappointment and courageously emigrated to MEDINA, and to establish the Muslim community so surely that within ten years of his death, his followers were Masters of Syria, Persia and Egypt. It was, however, no mere military victory like that of Alexander or Napoleon, but the achievement of a Prophet who spoke and acted in the name of God, and who inculcated into the proud, self-sufficient merchants of Mecca and the Pagan Arabs of the desert alike, the humbling ever present fear of God and the practices of piety, prayer, fasting and almsgiving. We feel indeed an immediate sympathy with MUHAMMAD, and sparing his attacks on Christianity, we see in him the partial fulfillment of some of our own longings and desires ; there can indeed be few of us who have not sometimes wished to reform our society as successfully as he did his, and to do it in the name of God and in the face of opposition. We can understand, therefore, the claim

of MUSLIM teachers, that Islam is the natural religion of man, or a religion to the truth of which human nature bears testimony."[9]

In this age of reasoning there is no place for the CROSS of Christianity. As already explained it has almost broken. Let us bury it and worship ONE TRUE GOD.

REFRENCES :

1. Page 16.
2. Deuteronomy 21 : 23.
3. Deut : 11 : 26-28.
4. Galatians 3 : 13.
5. A history of Christianity p. 70.
6. Al-Quran 61 : 9.
7. Malachi 4 : 5, Matthew 17 : 10-13.
8. The Religion of Jesus page 261.
9. pp. 68, 69.

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Book Review

The Jew And The Cross

Dagobert D. Runes, Philosophical Library, New york, 2.75.

This book embodies an altogether new thesis, that those who nailed Jesus to the cross were the Romans, ruling over Palestine, not the Jews, who lived as a subject race, under the heel of a ruthless, and an extremely cunning Roman Imperialism. The dramatic washing of hands, of the blood of Christ, on the part of Pilate, the Governor, was a creditable performance, as a hypocritical play-acting, but nothing more than that. The odium thrown on the kith and kin of Jesus, on his own people, his own race, for a murder committed by the Romans, themselves, the central point in the Gospel version of these events, was a characteristic trick of Roman rule.

To most readers, outside the hidden but very powerful influence of World Jewery, however, the ingenious attempt to acquit the Jews of this murder, would appear to be a clever twist, sought to be given to the background of this crime, by a modern scholar, a Jewish scholar, a true son of Israel, whose subtlety of method and means the greater portion of mankind, living on this earth these days, have learnt to appreciate, to some extent; and they have, therefore, learnt to hate and fear the Jewish influence in international relations. If this trick of getting others to do one's own dirty work, was originally an invention of Roman Imperialism, it has been thoroughly mastered by the Jews, for a highly successful imitation.

Undoubtedly, the book is clear, and bitter over the point it has sought to make. But what about the role now being played by the Jews, by and large, who set the direction and

aims of foreign policies, as conceived by Washington and London?

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Is it not true that the centuries when, all over the earth, the Jew was a hateful person, a most hateful person, relentlessly persecuted, the only countries where he could live in peace, and enjoy the fruits of his labour, were Muslim countries. Then, is it in return for this favour received, that the Arabs have been repaid with perfidy of an artificial creation of Israel in, Palestine, under orders from the Jewish High Command behind the scenes, which controls London and Washington, with dollar diplomacy. In the context of current history, this diplomacy seems to be a creation, an invention, of the Jewish genius for intrigue. In the eyes of the rest of the world, however, the blame goes to London and Washington, intrinsically, in themselves who amount to little more than henchmen of a millitant Zionism, and its dreams of world conquest, dreams of world domination. Zionist international intrigue, in current events, has won for the Jews, all over the world, especially now in Muslim and Arab countries, a bad name--which circumstance seems to explain, partially at any rate, why the Jew has been hated during the past epochs of human history.

But let us return to the interesting thesis of Dagobert D. Runes, that the Jews of those days are not to be blamed for Jesus having been nailed to the cross, so much, as Roman Imperialism. To some extent it may be true. But one does not feel justified in going all the way with this learned author to wash the Jews of those days of all the guilt involved in the crucifixion of the Prince of Peace.

A.Q. Niaz

Ch. 1

THE INTRODUCTION

1. In the name of Allah, the Gracious, the Merciful.

2. All praise belongs to Allah, the Lord of the Worlds, the Gracious, the Merciful, the Master of the day of judgement.

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3. You alone do we worship, and you alone do we call for help.

6. 7. Guide us to the straight path, the path of those on whom You have bestowed your favour, who have not incurred your wrath and have not gone[1] astray.

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1. Or : the path of those on whom You have bestowed Your favour, not of those who have incurred Your wrath, nor of those who have gone astray.

Pir Salahuddin
B.A.LL.B. P.C.S.

BOOKS ON ISLAM
AND ON
COMPARATIVE RELIGIONS

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2. **Invitation to Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 345 PP.
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Can be obtained from :

The Review of Religions
Rabwah, West Pakistan.

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